



The Son of Man

David Hill 5 Aug 2002 The Son of Man

And what if you see the Son of Man ascend up to heaven where he was before...

Thesis : Y'shua was taken up to heaven and back through time to further prepare him for his ministry and future rule.

Before you scoff at this and write it off, remember his words to the Apostles ("you of little faith"), and reflect upon the verse above. The Son of Man, as Theologians will tell you, is referring to his Humanity. With this in mind, you should also check out John 3 where the Son of Man was on the earth and in heaven both at the same time, which, again, is not referring to his Divinity, but his humanity. Then read this post with an open mind.

Point 1

I myself would like to return back and experience some of the great events - to live through them. This, I believe, would also be true of the Savior. Would God deny this privilege to his son? In fact, IF the angels, to some extent, were witnesses to the creation, and since Jesus - as the Son of Man - is greater than the angels, then isn't it a prerequisite that he must have been taken back to witness the creation itself, including the creation of the angels, before the foundation of the world? This is more so true when we realize that he was to die to redeem that same creation. Note that he never claimed to have had visions, yet his detailed descriptions of the past and future are more intricate than Daniel's or John's, as if he had personally lived through them as we will see below.

Point 2

This aspect is not necessarily fulfilled by the Godhead in Jesus. This is simply seen in the fact that, as God, he needed no perfecting, but as man "he was perfected" in the things he suffered, or experienced. This applies to his knowledge as well. Though, not denying his omniscience as God, his humanity was limited in knowledge (i.e. he didn't know the woman who touched his cloak, the name of legion, when the Son of man returned, and he "grew in wisdom" etc), and to be like us in all things his knowledge would grow through experience. So, when you consider that he "spoke as one having authority" and "he knew what was in the heart of man" and "no man ever spoke like this man" and "he does all things well" etc, then it presupposes a knowledge (including knowledge of himself) gained over a long period of time - as if he had been alive forever as a man.

Point 3

He is redeemer as Son of Man. The previous propositions lead into this one. According to Peters :

This bestowal of the kingdom to the Son of Man by the Father, is clearly and explicitly taught in the covenant. Hence in agreement with it, we have the language of Dan 7:13,14;Is 49; Luke 22:29 and 1:32, etc. The divine sovereignty ensures it to him...This giving of the Kingdom by the Father to the Son of Man shows what has already been observed, that this kingdom is something very different from the general divine sovereignty exercised by God. Various reasons are assigned by theologians for the use of this phrase "The son of man", a favorite with Jesus, such as its reference to the incarnation, to his relationship with man, to his being the predicted man, to his special peculiarity of personality...It is the peculiar, distinctive, predicated name of messiah given to him in virtue of his covenanted relationship to the kingdom. This is clearly seen...by the invariable linking of the name with the reception of the kingdom by Jesus himself, as e.g. Mt 25:31-34;Matt 16:27,28 etc...It may be well to add that Daniel, in the passage designated, does not speak of humiliation, but of exaltation, and with the period of Christ's highest glory the title is associated as various scriptures testify...its meaning reaches far beyond the present into the future, indicating the future conjoining and manifestation of the covenanted Son of Man and his kingdom. These two are inseparable, and the one suggests the other...to confine the name to His first advent or to this dispensation is to limit it within unauthorized bounds, for Jesus repeatedly shows that this name stands allied with and most intimately related to, his final advent and the revelation of his kingdom." George Peters, The Theocratic Kingdom, Vol 1, pages 565-67 and 577.

I might add, as we will see, that Y'shua Himself also links this name to the past and which cannot, as such, be referring to his Deity, but to his humanity. This alone leads to the next proposition.

Point 4

The so-called Pre-Incarnate Epiphanies of Jesus the Christ recorded in the Old Test. are, in reality, Post Incarnate appearances of the Son of Man, taken back through time by the Spirit. The Jews believed in the pre-existence of the Messiah, to some extent and in order for The Son of Man to exhibit this aspect of his person, it would be necessary for him to go back in time. Hence Edersheim (The Life and Times of Jesus the Messiah, Longmans, Green and Co., Ny 1896, Vol 1, pg 172-5) says:

"But the rendering of psalm lxxii. 5,7; psalm cx.3; and especially Isaiah ix., carries us much further. They convey the idea, that the existence of this messiah was regarded as premundane (before the moon, before the morning star), and eternal, and his person and dignity as superior to that of men and angels: 'The Angel of the Great Council,' probably 'The Angel of the Face' - a view fully confirmed by the rendering of the targum (three if not four, different renderings of the targum on Is. ix.6 is possible. But the minimum conveyed to my mind implies the pre mundane existence, the eternal continuance, and the superhuman dignity of the Messiah.)...But even in strictly Rabbinic documents, the pre mundane, if not the eternal existence of the Messiah appears as matter of common belief. Such is the view as expressed in the Targum on Is. ix.6, and in that on Micah v.2. But the Midrash on Prov. viii.9 expressly mentions the messiah among the seven things created before the world. The passage is the more important, as it throws light on quite a series of others, in which the name of the messiah is said to have been created before the world...In the talmud it is not only implied, that the messiah may already be among the living, but a strange story is related, according to which he had been carried away by a storm...'before the first oppressor [pharaoh] was born, the final deliverer [messiah, the son of david] was already born!' In another passage the messiah is expressly identified with Anani [he who comes in the clouds of heaven], and therefore represented as pre-existent long before his actual manifestation."

You will see that the view that I present here thus perfectly harmonizes the Jewish and Christian views (both originally obtained from the Inspired texts by sages like Simeon and Gamaliel etc) of the Son of Man. And now, with these four propositions in mind, we can look at the Scriptural evidence that supports all this. These can be presented under several subtitles: The Earth, Heaven, Satan's Kingdom, Past Events, Appearances, Time, Miracles, Scriptures and Logic. Keep in mind that all these deal with the Son of Man and his personal experiences (John 3:31-32, 8:38).

Earth

If I have told you earthly things and you don't believe, how will you believe if I tell you of heavenly things...

This would be considered an arrogant statement coming from anyone other than him; for we know that what he tells us is true and factual.

Now, however, what most people miss is the fact that Jesus is here claiming factual, professional, experiential knowledge of earthly things. Even Solomon, who was given wisdom (or more probably, the ability to discern wisely), had to exercise that ability by in depth study and experience (proven by the opening premise of Ec. 1:13).

Long before anyone else understood it, Solomon gave us, in poetic language, a detailed scientific thesis on the precipitation cycle. He gained this knowledge by study and observation.

So also did Enoch learn all the pre flood knowledge of the sciences, by practical study and application in the same, and, apparently, he mastered them all as the great pyramid proves.

Hence, this would also be true of Y'shua Himself. And this is necessarily the case as his own statement appeals to. His earthly knowledge was gained by personal experience and study as the Son of Man. For instance, how can he talk about the poor in spirit unless he has been oppressed? Or those that mourn, unless he has (Matt 5-7)? In the same way the earthly subjects that he talks about are gained from personal experience.

A casual reading of the gospels shows the incredible variety of subjects our Lord touches upon: Animals - moths, fowls, wolves, foxes, rooster, sparrow etc; The Elements - light, water, rust, salt etc; Human society - widows, weddings, father/son, brothers, evildoers, enemies, thieves, childbirth, children, judges, kings, war etc; Possessions - fields, lamps, cloths, householder, land etc; Plants - flowers, grass, grapes, figs, trees, wheat, mustard seed, corn etc; Body - eye, finger, stature, hair etc; Weather - sun, rain, clouds, wind, drought, seasons, meteorology etc; Occupations - construction, textiles, baker, milling, fishing, wine making, physician etc.

Now, all of these, to some extent, were common to most people, and thus not conclusive proof of my theory. But as I proceed, keep in mind that he would take these everyday subjects and shed a very original light on them (the very hairs of our heads are numbered), which in itself indicates a much deeper knowledge of each subject than otherwise known by normal men. Now, to further support what I have said so far, I want to focus on some things that he talked about that confirms this.

First of all is this: Y'shua talked a lot about the master/servant relationship, more so than the average individual would. In fact, he talked about this as one who had servants - lots of them (see Matt 6:24, 13:27, 18:27, Luke 16:13, 17:7, 19:3, John 8:34, 13:6 etc). And, I might add, that this goes along with another subject that he had a lot to say about and that is finances (accounting, investing, credit, banking, merchants, coinage, silver, depression, inheritance, mammon etc).

In fact, it may be that he talked more about this than any other subject except the Kingdom of Heaven. And it seems like these three are inseparable and in fact, support my contention, for IF he was taken to heaven before his ministry began for an indefinite amount of time, and if he did go into the past also for an unknown length of time, this explains all of His knowledge especially these last two. In heaven He would have had thousands of servants.

These subjects that he talks about, I feel, were not gained solely from books or observation, but by practical experience.

Another subject he talked a lot about is the agricultural profession - plowing, sowing, growth of crops, reaping, burning the chaff, storage into barns etc. From start to finish he talks about this as if from personal, in depth experience. When was he a farmer? When did he "put his hand to the plow" (and not look back, for if he did, the furrows would not be straight)? When did one of his enemies sow tares in one of his fields? He speaks as one who has experienced these things.

Note especially the parable of the Sower. Our Lord says that, "He who sows the good seed is the son of man." (Matt 13:37) and that the field is the world (cosmos), and ask yourself, when did he Himself sow the good seed in the world? This is not the same as sending the servants (Apostles) to sow in the world. He was only sent to Israel during his ministry after his ordination as their King (where he may have gone before then is open to conjecture). As well, if as I suspect, the parallel passage in Mark 4 tells us of the parable of the ear of corn; then the seed (Mt 13:19) is referring to the gospel of the kingdom being preached from the beginning (the blade-antediluvian stewardship, the ear- the Israeli stewardship, the full corn- the chrisitan stewardship, the harvest-the tribulation) by the messiah himself, throughout the world!

Note that Paul verifies the previous preaching of the gospel (Rom 10:18 see also Rev 14:6 etc), and this is also implied in Matt 13:35 when compared with the Old Test. passage referenced (Ps 78), which states that these mysteries of the kingdom were heard and known "of old" or "from the foundation of the earth", but that they, being "dark sayings" were still a mystery hidden.

We know that it was God who "preached" to Moses concerning the kingdom, which we also know was Y'shua himself. And this is tied into another parallel concept, which a comparison of these two passages will shall, for, from (apo) the foundation of the world (Matt 13:35, 25:34, Lk 11:50, Heb 4:3, Rev 13:8 and 17:8) is referring to the beginning of the creation itself, or the beginnings of time (Strong's # 6924 Qedem - the first time, in the O.T., and #1597 Ek Palai - long ago, in the N.T., where Ek denotes origins and Palai is the root for the word Paleontology).

This alone strongly implies that Yehshuwah, the Speaker of the Parables (note this implication in the personal pronoun in ps 78), began preaching from the beginning of time. However, in John 17:24 (see also Eph 1:4 and 1Pet 1:20) he tells us that Abba loved him (the son of man) before (pro) the foundation of the world. This is referring to the time before time existed, also called Eternity Past by some theologians, and is referring to The Olam, or Hidden Time and strongly confirms this theory, for Abba loved Y'shua before he even created the universe.

The personal pronouns (esp. in John 15-17) prove this. All of this from his parable of the Sower. But further, he is called the Good Shepherd and gives a detailed description of the shepherd's life in John 10, which implies personal experience. That sheep learn their master's voice, the attitude of a hireling (another servant) when the wild beasts attack the flock, and that the

shepherd would make a fold out of stones and at night would sleep in the doorway thus becoming "the door of the fold" (see "Jesus the Jewish Theologian"). When was Jesus ever a shepherd? When did Jesus dress a vineyard? When did he go on a long journey? Yair Davidy ("The Tribes: The Israeli origins for Western Peoples") points out that the fact that Y'shua could sleep on a ship tossing in the sea, without waking up (or getting seasick) implies one who was used to this lifestyle! When was he ever a sailor or a merchant?

And yet again, in Malachi, it says of him, that "he will sit as a refiner and purifier of silver" implying that he already has some experience with metallurgy (symbolism notwithstanding).

As already stated, God expects us to learn from our experiences and doesn't normally hand us a working knowledge of anything (tongues being one exception), and thus, for him to be perfected as the Son of Man, his learning must have been acquired in the same way.

As well, the more experiences and knowledge he gained - in every field - would better prepare him to be the Theocratic King, when that day does arrive. Thus, when he said, "Take my yoke upon you..." we are convinced that he knew what he was talking about because, as a carpenter, he knew how to make a yoke that would fit the oxen without injuring it.

Heaven

Let's look at a very innocuous statement from Mt 6:20, "Lay up for yourselves treasure in heaven, where neither moth nor rust does corrupt."

Now, he is saying this, not as a guess or a logical conclusion (Deut 29:5), but as a fact and that by personal observation. How does he know that rust doesn't exist in heaven unless he, as the son of man, had been there?

He talks about his Father (Mt 16:17 etc) as if he had seen him on a regular basis and that all that his father owned belonged to him (John 16:15), including the keys of the Kingdom of Heaven (Mt 16:19) which he entrusted to Peter with the council that whatever he bound on earth would also be bound in heaven (Mt 18:18), where he knew, from personal experience, that God's will was always done (Luke 11:2), including that angels don't marry (Mt 22:31), and that they were like children there (Mt 19:14), and that there existed many mansions in heaven (John 14:2), and if there were not he would have told us, because he only spoke of those things which he had seen with his Father (John 8:38-42).

You really can't get any stronger proof of my theory than this (would a vision fulfill this statement? I really don't see how). Y'shua, the son of man, said that he personally saw all these things, and so he did, as the Son of Man, as the verse at the top of the first post proves (what if you see the son of man ascend up to heaven where he was before?).

As well, he talked about the Holy Spirit (John 14) as if he had personally seen and known him, way before anyone else thought of God as a trinity, yet it is already fully developed by him, as well as his father's angelic hosts (Mt 16:27 etc).

The Adversary's Kingdom

He has a general's wisdom of sizing up the enemy's kingdom (Mt 12:25 etc), in fact may have had a part in the first 'abdication' of Satan (Lk 10:18), and future one's (Lk 12:31, Rev 12), and he assaults the enemy kingdom with the skill of a professional soldier (Mt 8:26), and wages war against the enemy soldiers (Mt 1:24, 3:11, 5:7, Lk 4:41, 8:28 etc), who know who is by name and rank as if his reputation had long preceded him.

He knows that some of these conquered enemy soldiers will "walk through dry places" (Lk 10:43) until they find another host, and that some of them would be interned where "their worm dies not" (Mk 9:44), and where there isn't any water to drink (Lk 16:19). How does he, the son of man, know all these things and more?

Even Paul, with all his visions of the angelic realm doesn't come close to the details here spelled out, but our savior talks about them as if he had personally experienced them, not as God, but as The Son of Man, his favorite term for himself.

Past Events

In Mt 7:24, he gives a very accurate description of the building of the pyramid by Enoch, even pointing out that it was anchored to the bedrock, which is something they didn't know in his day. Notice the flood and rain and the fact that there was another house built, which is confirmed by Josephus, made of bricks, assuredly on the plains of Shinar. It was as if he saw and perhaps participated in, the building of the pyramid itself ("Destroy this temple and in three days I will raise it up" - remember, it was made of stone like the pyramid).

He states, as if knowing the social environment, that Sodom would have remained (Mt 11:23 also Mk 6:11); that God was the God of the living Abraham, Isaac and Jacob (Mt 22:32); that Moses gave them divorcement because of their hard hearts (Mt 10:5), as if he had been standing there in the crowd that day (Deut 29:14-15!); refers to Elijah and Elias with insight that others never did (Lk 4:25); tells the apostles that many kings and prophets wanted to see the things they saw (Lk 10:24) as if having fellowshiped with the same; he tells us, as if reminiscing, to remember Lot's wife (Lk 17:28); uses the dream of Jacob to teach Nathaniel of the future glory of Messiah, as if he had laid Jacob to rest that night (Jn 1:51); compares Moses lifting up the serpent to his own lifting up (Jn 3:14) and many other events of the past, however, some have special details that strengthen my theory.

He tells us that Satan was a murderer "from the beginning" as if he knew that he was the main motivating force behind Cain's murder of Able, which is only something that an eyewitness

would have realized (Jn 8:44 and also states that satan was the father of "The Lie" or the strong delusion - compare 2 Thes 2:11, Rom 1, Jn 8, 10:34 and Ps 82 indicating that Cain is the Lie).

Note also that the main point of his question to the leaders of Israel (Mt 22:42) was not specifically his Deity, but his Pre-Existence, for David saw the Son of Man and heard Abba talking to him.

He confirms the Jewish Tradition that Zechariah was killed between the altar and the temple (Mt 23:35 and Lk 11:47), which, again, only an eyewitness could have done at that date, as it was not a known fact, but just a legend.

He talks about life in the days of Noah, again as if he had experienced it himself, right up to the time they entered the ark. There is a curious legend in a book I skimmed through once that Noah had company in the ark with him other than his family. Someone, apparently, of importance was on the ark with him who his family couldn't see, only Noah (Mt 24:37 - remember David's comments and see in Gen 7:1 where the Lord says, "come into the Ark" as if he was already in it himself).

He tells the Jews that Abraham saw "My Day" but then said that before Abraham was, I (the son of man) AM, showing, again, that he, as a man, was taken back through time, and participated in those events.

And this is emphasized by this last passage which motivated me to put this post together. He tells us that Abiathar the high priest gave bread and the sword to David and those with him. But, the Scripture states that Ahimelech his father gave these to him. What this indicates is that Ahimelech reluctantly allowed his son Abiathar to give David those things. His son became High Priest later, after this event. Y'shua did not confuse the names (Ahimelech means 'friend of the king' which he wasn't and Abiathar means 'liberal' which he was).

But note as well that Y'shua emphasizes that David was not alone, contrary to Jewish legends and records (one of which says, "because of his great hunger, David ate an excessive amount of bread on that day."). We know that he didn't make a mistake, and this proves eyewitness knowledge.

In fact, might it not be possible that he himself was with David that Day? "In all their affliction he was afflicted and the Angel of His Presence saved them." (Is 63:9).

Appearances

There are many appearances of the Lord in the Old Test. However, there are several appearances that stand out, because of the information learned. The occasion when Jacob wrestled with the angel shows that the angel had a corporeal body (Gen 32:24). Hence would a pre-incarnate Christ have a physical body (John 4:24), if he told us that "God is a spirit" including God the Son.

As well, Jacob says that he saw God, "Face to Face", but the Lord specifically stated that no man could see him and live (Ex 33:20). But he goes on to say that Moses would see the similitude (image) of the Lord (Num 12:8 compared with Gen 1:26) and compare this with Y'shua's words (Jn 14:9) that whoever saw him had seen the Father.

Thus it is obvious to me that this is not a pre-incarnate appearance, but a post-incarnate appearance of Y'shua taken back through time.

And in fact, aren't these appearances similar in nature to his post resurrection appearances to the disciples? He appeared as one already among them (Lk 24:15 and Gen 37:15) indicating that he may have dwelt among them and they would not have even known it (Heb 13:1); He appeared suddenly (Jn 20:19 and Jud 13:3); disappeared suddenly (Lk 24:31 and Jud 6:21); ascended (Acts 1:9 and Jud 13:20); ate food with them (Lk 24:42 and Gen 18:8); made physical contact (Lk 24:39 and Gen 32:24), showing, again, that he had a corporeal body; increased their faith in him (Jn 20:27 and Jos 5:14); instructed them (Jn 21:17 and Jud 6:12) etc.

"And that rock that followed them was Christ."

Time

There are several statements that he made that are time sensitive. We have already touched some of them previously, and now I will list some more. In Mt 12:8 he said "The Son of Man is Lord of the Sabbath" and how might this be possible unless he, as the son of man, was taken back in time to witness (possibly participate in) the creation of the same?

The testimony of the Baptist was that he was "before him", and where did John get this info from if not the epiphanies of the son of man in the old test (Compare John 1:15 with verse 18)?

He then said that "the son abides forever" indicating that before he started his ministry, God caught him up to heaven and subsequently back through time to the beginning and that he lived through many of the events recorded there.

And this then becomes the basis for his statement concerning John (21) tarrying "till I come". If, as I believe, the apostle John has tarried here for 2,000 years, it is because, as our Lord's best friend, he wanted John to be like him, who also had "tarried" here since the beginning, up until the ascension.

He wouldn't ask anyone to do something that he was not willing to do himself.

Now note in Jn 8:42 and 18:37 he indicates this very process. In chapter 8 he "proceeded forth" from God at the incarnation (exerchomai - to issue; ex denoting origin) and then came (heko - to arrive, be present) >From (apo - off or departure).

While the origins of God the Son are the same as the Son of Man (both proceeded from Abba), the second statement can not be stated of God the Son who is always with God the Father (Jn 3:13). Only the son of man could proceed from God and depart from God.

This process is echoed in chapter 18 to confirm this view and order of events from his perspective, where he was "born (incarnation) and "came into the world" (compare Jn 3:31, 6:38, and 7:27 etc).

This second account stresses the entrance into the world and the former account stresses the arrival in Jerusalem as their king at the start of his ministry.

Both of these taken together as bookends to chapter 17 prove what I am saying here. For in that chapter he states that he (the son of man - note the copious personal pronouns in that chapter which removes all reasonable doubt) was glorified with his father "before the foundation of the world.

This statement actually sheds a lot of light on the transfiguration itself. Of the trans. Peters says: Avoiding the idea of its being 'figurative' (for it was real), the scene enacted in the transfiguration is A representation of the very appearance that the Son of Man will assume when he comes in glory at his second coming in his kingdom...Another feature as introductory ought to be considered. Just previous to this...the confession had been made by Peter that Jesus was "the Christ of God"...He (2Pet 1:16-17) says: "We have not followed cunningly devised fables" (as so many now allege) "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty."

Peters presented this view to prove the future personal advent of the son of man in glory, for the purpose of demolishing preterism. However, in the process, hasn't he also proven that this is how the son of man was glorified "with the glory that I had with you before the foundation of the world", as he tells these same disciples in this passage? If the one is true of the son of man, then, de facto, so is the other one.

He then says that Abba loved him (the son of man) "before the foundation of the world" (17:24). Compare this with his words, "I have known thee" and this is conclusive. He is not speaking as God the Son, but as The Son of Man.

This whole process is hinted at in the words of the Psalmist (45:5): "Many, O Y'hava my God, are your wonderful works which you have done, and your thoughts toward us; they cannot be reckoned up in order unto thee."

From the Church's perspective, the appearances of our lord in the old test. are pre-incarnate appearances of the son of God in human form.

But from his actual experience, he was born, then taken up to heaven (probably just before he would have started his ministry) where he was glorified with Abba, and then was separated

from his Abba and heaven, and came into the world, being afflicted with the people of God, and finally arrived at Jerusalem and started his ministry as their King.

It is possible that Heaven exists in a perpetual state of time called "Before the foundation of the world" ("the same yesterday, today and forever") and this would be what the Olam or "Hidden period of time" is referring to, which is usually translated as eternity as in Ec 3:11 where "world" is this word Olam (compliments of Don Richardson, "Eternity in their hearts").

Thus the passage reads, "He hath made everything beautiful in his time, and he has set eternity in their heart, so that no man can find out the work that God forms from the beginning to the end."

Much can be learned from Paul's writings on this. In 1 Cor 1-2; where he references Is 64 (where 'continuance' in vs 5 is this word Olam); he intimately connects this to the cross and to "The mystery of the fellowship" which mystery was known (Ps 78) from the foundation of the world (Is 64:4). In Eph. 3, he tells us that this hidden Eon (N.T equivalent of Olam) was fore-ordained and hidden in God. In Col 1 he calls this Olam, among other things, The Mystery (yet again) of "Christ in you, the hope of glory." And in 1 Tim 1 he calls Christ, "The King of Eons" where this word is used three times.

This last statement confirms that the incarnate Christ, the son of man, as the king of the ages, must have been taken back to witness and participate in the creation itself ("Let us make man in our image").

I will have more, lord willing, on this Olam in my posts "The Theoferrum Crucibulum" which will reveal exactly what these mysteries are, but for now compare Ps 45, Heb 1:8, 5:6, and Ps 110.

Note esp. in Ps 110 where the priesthood of Melchizedek, as it is applied to the son of man, is "forever" (Olam), which again supports this especially realizing that, as this priesthood is to redeem mankind, it must be referring to His Humanity!

"The Lamb slain from the foundation of the world."

And, in fact, it is highly possible that Y'shua Melchizedek (Book of Jasher not-with-standing which says that this was Shem). This can be supported in several ways.

That this priesthood was "of the order of Melchizedek" does not rule out that he was Melchizedec. In fact, the two words translated "after" actually strengthen this connection. For in Ps 110 the word used is AL, which means above, over, upon etc, and is of course also a title for the Almighty, and is spelled almost exactly as Olam without the final Mem, bringing this right into my previous quote of the Lamb slain from the foundation of the earth.

In Hebrews, it is the word Kata which has a host of definitions, but the one that is intended would be 'of' or pertaining to. Hence, the priesthood OF Melchizedek, which again does not negate that it was Jesus. And this can be seen in the ceremony of Melchizedek with Abraham.

You will note that there was no sacrifice, but that he brought bread and wine - exactly as our Lord did at the institution of communion. There is no doubt that he thought that he was the fulfillment of this type, and very possibly because He was the Type!

Thus in Ps 110 Abba was telling him that his priesthood would not consist in continual sacrifices after the one sacrifice was committed (*), which is what Barnabus says in Hebrews concerning the same, set in opposition to the Aaronic priesthood.

As well, this priesthood is based on the Sonship of Y'shua as Barnabus also points out ("As a Son over the House") as opposed to Moses who was just a servant. Note that this household really started back in the garden, implying that the Son had the oversight from that point in time and forever. That he had 'no father or mother or beginning or end' is an accurate description, from an earthly viewpoint, of someone who had been taken back in time to before he was actually generated.

Thus Peters says: He is priest of "the everlasting covenant" and as such he not only provides the provision for its realization, but being its 'surety' he remains personally interested in the same, and secures it for us...The continuity of his priesthood is identified with the perpetuity of his own existence (Heb 7:24,25): "But this man (Jesus) because he continueth ever (Gr. remains forever) hath an unchangeable priesthood"...Even such a commentator as Moll (Lange's Com. Heb.) designates Jesus as "the promised Eternal Priestly King" and writes of him as "the bearer of an Eternal and Untransferable Priesthood."

So, I might ask, how then, could it have been transferred from Melchizedec to Y'shua? Perhaps it never was. And, perhaps this event, along with the sacrifice of his son, together make up the 'day of the son of man' that Abraham saw and rejoiced in.

Miracles

All this can be emphasized by the miracles of our lord, but specifically those with no known precedence. In the feeding of the multitude, though preceded by miracles of Elijah and Elias, and the manna in the wilderness, this miracle takes it further then we can understand.

Why, without so much as blinking an eye, could Jesus, not once, but twice, immediately feed thousands of people with a couple of fishes and loaves of bread? Only because there are no hungry people in heaven, and maybe that is how its done there (i.e. "Angel's Food" Ps 78).

And how could he alone, of all the prophets, perfectly heal a man born blind (Jn 9), unless it be that there are no blind people in heaven and even that his own literal hands formed the first set of eyes.

How could he raise a man dead for four days (Jn 11), unless its because "all live unto him" "before the foundation of the world".

But to me, the greatest miracle of our lord that enforces this theory; is in fact its capstone; is his miracle of walking on the water (Mt 14). This really has no precedence to speak of, yet it can be understood from the word.

This subject, also, was in my book and I will summarize it here. The sea of glass is mentioned throughout the word (Ex 24, Job 37, Rev 4, 15, I Cor 13, Ez 1, 26) and if you compare all the scriptures you will see that the sea of glass is the floor of the throne room of heaven (note that in exodus it appears as such) and is the heavenly counterpart of our atmosphere (note in Ezekiel that he is on the earth, with the four beasts, and the sea of glass is over their heads, but still the floor on which the throne is sitting). And, this will again be the case when the NJ is once again established on the earth, with our atmosphere being level with the floor of the throne room of heaven, literally (see my post on Mt. Zion, and note that the sea of glass in Rev 15 is mingled with fire under the seventh trumpet when the vials are poured out on the earth again showing that it is the division between heaven and earth, which Paul compares to "a looking glass" or "through a glass darkly").

Thus when the son of man walked on the sea of Galilee, it was no different for him then walking on the sea of glass in heaven, which he had assuredly done many times previously.

Scriptures

There are other scriptures which further support and explain this theory (Rom 6:3-7, 8:29-39, 9:23, 11:34, 1Cor 2:7, 2 Cor 4:18, 9:9, Eph 1:4, 2:6-10, 3:9-21, Col 1:15-17, 2:1-5, 1Pet 1:11, Ex 23:20!, Ps 91:11 etc) for those who might want to scripturally "meditate" on all this ("How hath this man letters having never learned?").

Note especially Mic 5:2 where "come forth" means birth, but "goings forth" not only is plural, but contrary to Strongs, means Journeys not issue.

But I also wanted to say that some of our Lord's words indicate that he also experienced some of the future before he started his ministry (he saw Nathaniel under the fig tree, knew Lazarus was dead, that the disciples would find the colt, and the man carrying the pitcher of water, and that Peter would find the coin in the first fish he caught, how Peter would glorify him etc) and also that he continued (after his resurrection perhaps) to experience future events (that John would tarry, the revelation and possibly even the call of Paul and maybe even the call of the 144,000 - a prerequisite of being an apostle is to have seen the resurrected savior).

But I found one passage of Scripture that was cleared up for me with this theory. I have always wondered why, if "The Son of Man" is a title unique to the Messiah, this title was then given to Ezekiel. It obviously is because, in some way, Ezekiel is a type of The Son of Man. However, I

had studied this book as much as all the others and never really found anything that set him apart from the other prophets. In fact, at first glance, Daniel would be a better candidate for this typology, because he is from the tribe of Judah, whereas Ezekiel was from the Priestly lineage. But then I figured it out as I was finishing this post.

In Ez 8, the lord takes the prophet up and brings him to Jerusalem, where he sees the woman weeping for Tammuz. This is an annual festival of that religion (including the making of the cakes and "putting the branch to their nose" - see post on the sign of Cain) which is celebrated in the month that gives it its name - Tammuz. This is the fourth month.

Now, however, Ezekiel was caught up in the Sixth Month and was taken, not only back to Jerusalem, but back to Jerusalem as it was two months previously, at which time Ezekiel interacted with the people at that time.

Thus, if this is true, then this is the only occurrence in the word (specifically) where an individual was taken back in time, thus becoming the perfect type of the Son of Man presented in this series of Posts!

Logic

If it be asked, "Why would God take Y'shua back through time? Why not have him born before the flood and then live through time?" The answer will be found in the covenanted ministry and kingdom of the Messiah.

Because of the fall, God had to take back what Satan had usurped - rule of this cosmos. So, Jesus couldn't be born until the theocracy had been established. And, because he had to die to purchase that cosmos, it would not befit him to be the King that institutes the kingdom under wartime conditions (seen in David and Solomon). This required his birth after the monarchy was established.

And, as well, in order for the king to relate to the (predominantly) gentile church, it behooved him to be born and manifested at the start of the engrafting of the gentiles into the kingdom.

So, as savior and king, he has a relationship to Israel as to physical descent and to the gentiles via spiritual descent.

However, this leaves, to some extent, the antediluvian patriarchs out of the picture. So, though born "In the fullness of times", he was taken back to the beginning and lived through those years and thus became united with all his people - Antediluvian, Israelites and Christians.

And, he is even united to the tribulation saints, who "sing the song of Moses and the Lamb" and ask yourself, why is it named this, unless He was with Moses when that song was written (Deut 32)?

Conclusion

This entire post depends upon my understanding of "The Son of Man", so to finalize this, I will include some more information from Peters followed by my comments.

Dr. Neander (Life of Christ, pp. 99,100) says respecting this phrase: *"We conclude that as Christ used the one (viz., son of man) to designate his human personality, so he employed the other to point out his divine." Now, admit that it refers to "human personality" why should the meaning thus given be changed for the divine or spiritual? If such an arbitrary change is to be made, what uniformity and consonance is there in scriptural exposition?"*

The exact same question can be asked concerning the verse that I started this post with, "what if you see the son of man ascend up to where he was before". To consistently interpret this phrase "the son of man" then at some point in his life, before he started his ministry, he had to have been caught up to heaven where he was glorified with the father etc. Notice that he did not say, "and what if you see the son of God ascend up to heaven where he was before" which is what he would have said if that is what he meant. "Oh ye of little faith".

Dr. Campbell (Diss. on the Gospels) remarks, that the phrase meant that the messiah "would be human, not an angelical, or any other being; for in the oriental idiom, son of man and man are equivalent."

Pretty much proves my point, hey.

The simple fact is this: The phrase "son of man," in its covenantal sense, does not fit into a spiritualistic system and hence arises the various and conflicting senses applied to it, making it to denote more or less by way of accommodation. The Pre-mill doctrine alone gives it one determined and continuous meaning and consistently preserves it throughout.

And, the view here presented is the only one that continues to consistently interpret the phrase as He intended it to be understood.

There is no proper pre-existence of Jesus as "the Christ" the promised "Messiah". Fully admitting the pre-existence of the Divine, this itself does not constitute "The Christ," for it is the union of the Divine and Human in David's Son that forms "The Messiah," - the historical, covenanted Christ. The notion of a pre-existent Christ... is contradictory to covenant and prophecy, for before David was born to whom the covenant was given...and before Jesus was born as David's descendant, "The Christ" as such could not exist.

His statement here, to some extent, is correct, for he is saying the same thing that I am and that is that there is no such thing as a pre-incarnate appearance of the Messiah in the Old Testament. However, were he presented with the view here enclosed, he would see that his pre-existence is a result of his being taken up to heaven and then back through time, making it

appear that in fact he had always existed. Thus merging perfectly the Firstborn Son of the Creator and the Firstborn Son of the Creation in a perfect harmony.

He is, after all, the GodMan.

Search the Scriptures, for in them you think that you have Eternal Life; and it is they that testify of Me...

The Son of Thunder

David Hill 29 Dec 2003 The Son of Thunder

I am the Resurrection and the Life. He that believes and me and dies, yet shall live and he that believes in me and lives shall never die.

Several years ago now, I sent in a post on the Son of Thunder, but unfortunately I forgot to save the draft and it is no longer in the achieves. I had been contemplating retyping it up, so, I figured that this must be the leading of the Spirit, so here it is.

I stumbled onto this theory when I realized that man's first six thousand years would be divided up into three groups of 2000 yrs each and that this symbolized the Trinity. And, in the first 2000 God the Father was typified by Enoch who did not die and thus lived forever like the Ancient of Days Himself. It was easy, therefore, to make the connection of the second set to God the Son who was represented by Elijah who was also taken up to heaven without dying and thus represents Y'shua who also is God. Thus, in theory, there should be a third individual that represents the third set of 2000 years which itself typifies the Holy Spirit.

The only conclusion would be John who, it is possible, might not have died, but, like the Holy Spirit that has gone out into all the earth, John has been walking the earth for all these years.

When you look at the Scriptures and Church History, it provides circumstantial evidence that, though it does not prove the theory, it certainly does not disprove it either.

His name, John Zebedee would mean, literally, A Gift from the Eternal Giver that Endures and exactly what gift could the Eternal One give someone that would last forever? Obviously it would be Eternal Life. Thus it is that John mentions Eternal Life more than all the other writers of the New Testament combined. John was extremely interested in this Gift.

Now, place yourself at his side when Y'shua raises Lazarus with the words at the top of this post. He that believes on me and lives shall never die. Those words were probably still ringing in John's ears a couple of weeks later when he was standing inside another empty tomb and he then says of himself that he believed, speaking, of course, by the Holy Spirit. John didn't just believe that Y'shua was alive, he believed that Y'shua was the Resurrection and the Life, and in doing so, possibly became the fulfillment of that very truth.

Thus, after the resurrection, while on the shores of the sea of Galilee, Y'shua tells Peter to follow Him, and not to worry about John for if it were His Will, then John would tarry until He returns. Thus, the rumor went out throughout all the Spirit filled Church, that John would never die. John himself, does not deny this possibility, only qualifies it, as his Lord did, with "IF it were His will" then he will tarry until the return, which, by the way, technically would be referring to the end of the tribulation and thus John may have a ministry to Israel during the tribulation.

Because of this rumor John also ended up earning another name by the early church and it is that Certain One as Paul calls him in one of his epistles.

He is the Certain One who will never die. Thus it is that Justin Martyr tells of his own conversion at the side of a lake by "A Certain Old Man" who introduced him to the Lord, while he was "searching for a lost member of his household."

The teaching of the early church tells us that John, though in his older years (80's possibly) saw a backslidden young believer one day, who, when he saw John, took off running in the other direction in his guilt and John took off after him and caught him and led him back into the fold. This shows us what kind of physical condition that John was in, much like Moses (and Caleb) who maintained their natural strength.

The oldest tradition we have concerning the death of the Beloved Disciple is from the Greek Orthodox Church (they, if anyone, would know since he was last seen in Asia Minor) which states that John told his disciples to bury him alive, which they did (probably in a tomb). Then, they went back for him later but he was gone. Thus, there is no Scriptural evidence that John ever died.

He was commissioned by our Lord to go to "the lost sheep of the house of Israel" which is referring to the ten lost tribes and thus John would have been ordaining elders in and among these people unawares for all this time.

Also, assuredly John would have been involved in any major Translation of the Word, like Erasmus, who knew many different languages and completed a translation of the Word at the expense of rejecting two very lucrative positions in the Catholic Church and in another organization (by the way he used the Received Text which ought to tell you something). Interestingly enough, the individual that convinced King James that they needed a new translation was a guy named John, unfortunately, I don't remember his last name.

So, in the winter of 86/87 while at Bible College in Arizona, I was walking home from the restaurant that I worked at and up ahead of me I saw this Certain Old Man standing on the sidewalk and I got the impression from the Spirit that I should witness to this individual. So, when I neared him I asked him if I could ask him a question. He said yes, and so I asked him, "If you were to die tonight, would you go to heaven?"

Immediately he responded, "Heaven, what do you know about Heaven? Where is Heaven?" This particular response caught me off guard, so I sheepishly replied, "Ah, Heaven is where God dwells." To which he said something to the effect that "that's a pretty pat answer" or something like that, but what surprised (and awed) me next was that he began quoting about four or five verses (all of which I recognized) showing me exactly where Heaven is as if he had personally been there (somewhere in "The North"), which John had been to, when he received the Revelation.

After this, he barraged me with questions about the Bible, all of which I successfully answered and this caused him to calm down and he said, "Well, I guess you do know a little bit about the Bible, huh" to which I answered "yeah, a little bit" and then we had an interesting conversation that lasted for about ten minutes or so, during which he told me I was from the tribe of Ephraim, to which I responded "how can you tell" and to which he replied "Oh, I can tell by your eyes and the color of your hair" which, really, should be impossible (if true) for the physical identity of the tribes have been lost for 2700 years, yet he claimed to be able to identify the tribes by their physical characteristics.

By the way I have a condition (Pseudofolliculitis Barbae) when I shave where by, the hairs of my beard are so coarse, that when they are cut with a razor, they immediately curl up under the skin, so that, when they start regrowing, they pierce the skin, and it becomes discomforting, to say the least. That is one of the reasons that I don't shave any more. This condition is well known among black people, and in fact, in the military the blacks are the only ones who can get shaving waivers for this very reason. Now, the reason that I say this is because Ephraim and Manasseh were sired by Joseph and an Egyptian Princess, and thus, their descendants might also manifest this particular skin condition.

Something to think about.

So, after this little discussion, he then told me something that I couldn't believe at the time and so I thought he was either lying to me or crazy, so I broke off the conversation and that is that he had the entire Bible memorized in like forty different languages, or something like that. However, if this were John, who had wandered the entire world for all these years, and learned the languages of different peoples and translated the Word hundreds of times, then he could have memorized the Word as he said.

Years later, after I had come to the conclusion that he may be alive, I went back out to Arizona to try and find him, without any luck (forgot to check Messianic Congregations). When I described this individual to one Pastor who had been in the area for about ten years (I toned down the description to only ten languages), this pastor said, "Well, if that's true, then he would have the Apostle Paul beat."

"Yeah, he would" I replied, and hung up.

Now, though I don't know if I should or not, since I have not heard from this individual again, I assume that he has moved on so I will add this to the story.

Right after I originally posted this, I got a letter from Rosh Kodesh and he quoted one of the Psalms that I had referenced in that post that John would have seen "many sore troubles". He was responding to my statement that when I had come to the conclusion that John was alive, I opened my Bible to turn to the Revelation at the end of the Bible and the Scriptures actually opened to Psalms 71 instead and I read "now Lord, when I am old and gray don't forsake me until I have shown the generation that is to come your wonderful salvation" and I knew that John was alive. So, Rosh Kodesh was emphasizing to me the struggles that John would have gone through, as if he was remembering them himself.

I didn't think much about it for a couple of months but then I got to thinking what if John was alive and ministering to people on the net, wouldn't he, eventually, find his way to this Web Site who are watching for the return of the Lord more than any other group of Christians I know? Then I remembered this letter from Rosh. I believe, for other reasons that I am not including here that occurred in our letters, that Rosh Kodesh was this Certain Old Man that I had met in Arizona and I believe that he is John.

It was right after I met this individual that I got the impression that I was supposed to head back to my home in New England (see post the Road to Zion).

This repost is not as detailed as the original, but I guess you get the picture.

And by the way, in Ps 71, the individual is revived three times. For John, this would have occurred the first time after his ministry was ended in Asia Minor at his 'burial' and the second time around 1000 AD for the Lord visits man every morning or every thousand years and He would have visited the beloved disciple then and finally, the third time John will have his youth restored would be at the Rapture. So, I am quite sure I will be seeing John again during the tribulation in Israel. But I may not recognize him then in his new body. For aught we know, he is one of the Four Carpenters that I mentioned in my recent post.

Oh, and one more thing to John, in case he ever reads this.

Y'shua didn't say no, he said, not yet.

Editor's Notes : May 11, 2010 AD :

I wanted to mention a couple of things that I understand now that I didn't back then.

Since Y'shua told me I was his son (physically sired via the Shroud of Turin) and I realized that I have been surrounded by spooks my entire life, I now know how these people are and how they act and how to spot them fairly easily. The point is that John has had to deal with these people for 2000 years.

Take the way we met. If you knew that the entire world "lies in the lap of the wicked one" and that these are the people responsible for killing people (and especially Christians) for all those years and some stranger off the street comes up and asks you if you would go to heaven if you died, how would you take that?

You would take it as a threat.

I know that for a fact cause these people have threatened my life countless times. This explains his initial reaction and also his questions for, likewise, these people aren't too bright, Scripturally speaking, and if you ask them any deep theological questions you can tell from their replies that they don't know much about the Spirit or life of the Spirit or the Scriptures ("that's a pretty pat answer"). Thus, when I passed his test he was fairly sure I wasn't a spook or one of the Sons of Darkness as they are known to the people of the Dead Sea Scrolls.

One of the things that Rosh Kodesh mentioned in his letter to me is that "Deception starts with a touch." Now, I have seen this displayed by my enemies on countless occasions and one example will suffice and that is, since I am a smoker, often times when I would go to flick an ash into the ashtray, they would invariably do the same at the same time in order to try and make some type of connection to me and if the reader will consider it for a minute he will realize that this is assuredly why Y'shua passed the sop of Bitter Herbs to Judas who would have reached for the tray at the same time Y'shua did. Now, Rosh knew that I was trying to figure out if he was John or an impostor and it is significant that he would mention this for, not only would John know this, but he was also recalling to my mind to the conditions of our meeting for we didn't even shake hands let alone touch or brush up against each other.

Now, for the record I also wanted to mention that, in fact, he certainly looked Jewish and, not just Jewish but, in fact, he looked like a Levite. Now, the reason that I know that for a fact is that I met a man whose last name was Cohen several years ago (and several years after the events described above) and that is, literally, a Levite and the only ones that can, literally, prove they are Jewish today for the name actually means Priest. He was almost exactly the same height and build as the Certain Old Man and the same ears so that, there is no doubt that the man I met in Arizona was a Levite which John is.

Saul of Tarsus

David Hill (13 July 1999) Saul of Tarsus

I have often wondered why Saul was not more involved in the events of Y'shua's ministry. I had decided that he probably wasn't in Jerusalem for most of the events.

However, in Acts 22:3 he tells us that he was raised in Jerusalem. This means that it is impossible for Saul not to have been involved in some way during the Ministry of Y'shua.

So, I got to thinking, and realized that many of the events that are recorded in the Gospel of Luke, probably were given to him from Paul, during their travels together. Many of these involve the Pharisees reaction to Y'shua, and would have been noticed by Saul, and reflected on by him, when he became Paul. There can be little doubt that Saul himself, or his teacher Gamilel, would have been interested enough in the rumors about Y'shua, to have wanted first hand information concerning him. Especially since most of them were awaiting the arrival of the Messiah. I believe that it can be said that the Gospel of Luke, is also the Gospel of Paul, as I will show below.

The events listed below are peculiar to Luke alone. He composed his Gospel by interviewing the eyewitnesses. However, many of these could only have been recorded by someone who was a pharisee at the time, which brings us back to Paul. He was probably the brightest pupil of the school of pharisees in Jerusalem at the time, and he and Luke traveled together for some time. Certainly Paul would have shared with Luke any connection that he might have had to Y'shua.

1. Luke 5:12. Luke is the only one who records for us that the Leper that was healed was full of leprosy, right to the point of death. This is important, and Saul would have taken notice. Because of the stipulation by the Pharisees on who the Messiah was, was his ability to heal leprosy. The worse the case, the greater the chances that it was the Messiah. Y'shua sent him to the Temple as a Witness to the Priests, that He was the Messiah.

2. Luke 7:11. Luke is the only one who records the raising of the widow's son, in the city of Nain. This became important, because the "Rumor went throughout all of Judaea." This is of course the area immediately around Jerusalem, and is something that Saul would have remembered, because raising someone from the dead was another 'Test' to the office of Messiah. It apparently made more of an impression on the Pharisees then it did on the disciples!

3. Luke 7:30. When the disciples of John came to Y'shua, Luke is the only one that tells us that the "Pharisees and Lawyers" didn't justify God, because they refused John's Baptism. Again, this is something that a Pharisee like Saul would have known and remembered.

4. Luke 7:36. Luke tells us that Simon the Pharisee invited Y'shua to dinner, which is the second time that Y'shua told someone that 'Your Sins are forgiven you' which was another point of contention between Him and the pharisees.

5. Luke 9:9. Again, the only one who tells us that Herod 'desired to see him' which is why Y'shua retreated to the wilderness with His, and John's disciples at that time. This comes up again later.

6. Luke 10:18, where Y'shua tells us that He saw Satan fall from Heaven. A pharisee would have a problem with this, as it implies that the person was from Heaven, not earth. In this same passage is also the only account of the Power to tread on Serpents and Scorpions, that these things were Revealed to Babes, that your Eyes are Blessed for many have desired to see these things. And then, immediately a Certain Lawyer stands up and asks Y'shua a question, and then

Y'shua goes into the Parable of the Good Samaritan, in which Pharisees and priests are shown in an unfavorable light. I believe that this Lawyer was Saul of Tarsus.

Perhaps we should say here that Luke, more than any of the other Gospels, differentiates between Pharisee, Lawyer (scribe) and Priest. Mark doesn't really differentiate between them at all. Matthew, as a Publican who was familiar with the different classes, occasionally makes a difference between them. John, lumps them all together under the heading of 'Jew'.

Perhaps we should say something about this as well, for any of our Jewish friends that might read this. John was a Priest, who had probably served as such in the temple itself. In fact, not only did he personally know the High priest, but he also knew the servant of the High Priest, and is the only writer that records his name. So, by John's own definition, he himself was one of these 'Jews'. When he wrote his gospel (around 70-90 AD) the church had become predominantly Gentile, and he himself was ministering in Ephesus, a Gentile city. So, when John lumps all of these different players together, he is not trying to stir up anti-semitism, but is mainly concerned with simplifying the information for his gentile friends, so that he can focus on the main teaching of Y'shua. To his converts, there was no need to know the different classes in Judaism. Unfortunately, this method has been abused through the church's history, as a means of persecution of the Jews, but this was not the writer's original intent.

So, getting back to our study, Luke is the only one who specifically differentiates between the different classes of players involved. This shows the minds of a pharisee at work, and possibly that of a Lawyer, or potential lawyer, as I believe that Saul was at this time.

7. Luke 11:20 where Y'shua claims to cast out demons by the 'Finger of God'. A pharisee would have a hard time with this as well.

8. Luke 11:45-53, Again, Luke notes the subtle difference between Pharisees and Lawyers. This is something a Pharisee (or Lawyer) would take pride in. He goes on in this passage to tell us that this infuriated them both so much that they 'provoked' him so that they could catch him in his words.

9. Luke 12:13 tells us of one man asking Y'shua to divide up his inheritance, prompting the parable of the rich barn builder. He then goes on to tell them that the Father is going to give them the Kingdom. A Pharisee and priests would choke over this statement. Then right after this, he says that he has come to send a fire on the earth, in which families will be divided. This will come up later also.

10. Luke 13:4 is the only record of the Tower of Siloam falling on 18 people, which provoked the words, 'Unless you repent you shall likewise perish.' Then he goes into the parable of the three year fig tree, again only recorded here. A Pharisee would have made the connection to Israel, and the length of Y'shua's ministry. And, at this same time, He healed a "Daughter of Abraham" on the sabbath, and all of his adversaries were Ashamed. This would have been remembered and recorded by a Pharisee, and not one of the apostles records it.

11. Luke 13:31. Apparently this upset them enough so that they went to Y'husa and told him to leave because Herod was going to kill him. Again, here but in no other Gospel.

12. Luke 14:7 takes place at a Pharisees house, during which Y'shua heals a man of dropsy, tells us that we have to 'hate' our parents to be worthy of him, and tells us to count the cost.

13. Luke 15:8, apparently while still at the Pharisee house, he tells us the parable of the Ten Silver coins, which prompts him to say that in the presence of the Angels there is joy over one repentant sinner. Again, this is a statement of authority of one who has been to heaven, and a pharisee and definately a lawyer, would remember this, from a very Legal point of view. For, this is a statement on one's Citizenship in Heaven, which was expected of the Messiah. He then goes on to tell of the Prodigal son, which would have been immediately recognized as referring to Ephraim and Judah. And only Luke tells us this.

14. Luke 16:19, the parable of the unjust steward prompts the scorn of the Pharisees, to which Y'shua responds with the parable of Lazarus.

15. Luke 17:11. Only Luke tells us of the healing of the ten lepers, and that the one who returned to thank Y'shua was a Samaritan. Remember point six above. This is something that the Lawyer would remember and have his conscience pricked on.

16. Luke 17:21 The Kingdom is Within you. This is a theological statement that would have sent the Pharisees and lawyers to the Scripture, to understand exactly what He was saying. This is possibly referring to the New Covenant, which also will come up in my next post.

17. Luke 17:32 Remember Lot's Wife. The other Gospels record the days of Lot, but here only are we reprimanded to 'not look back'.

18. Luke 18:1, and the Parable of the unjust judge, where Y'shua goes on to question whether or not there will be any face when the 'Son of Man' returns. Again, this title comes from a Messianic Passage in Daniel, which He applies to Himself, and then He adds His Return to this. This would have gotten a real scholar of the Scriptures wondering, about where he was going and when he would return. This is the same question that the apostles asked, but they did not record this statement.

19. Luke 18:9 tells us of the parable of the Publican and Pharisee, because there were some there who tried to justify themselves. Again, why didn't Matthew, a Publican, pick up on this parable? Why only Luke?

20. Luke 19 tells us of the Salvation of Zacchaeus, and record Y'shua's Words, that he too was a Son of Abraham. He you have the seed of Paul Ripe Doctrine of the Salvation of the Gentiles. That they also are Sons of Abraham through Faith. You can almost see the process that Paul went through when he remembered this event, and applied it to the Gentiles.

21. Luke 19:39, where only Luke records for us that the Pharisees told Y'shua to rebuke his disciples during the Hosanna's of his Triumphant Entry, to which He replied that the rocks would then cry out. This may be that the disciples, due to the crowd, did not hear this conversation. And if that is the case, then the information came straight to Luke from a Pharisee, who was in the Crowd next to Y'shua! He then makes another statement, only recorded here, that would have startled any scholar of the word who was waiting for the Kingdom, and that is "If you had only known the time of your visitation." This could not be overlooked by any Scribe, Pharisee or Priest. Yet only Luke records it. Not Matthew, or John. Hence, the primary source would almost assuredly have been Paul.

22. Luke 20:16, during the parable of the husbandmen killing the son, only Luke records for us that, after the judgment was stated, the Pharisees said, "God Forbid!" Because they knew that Y'shua was speaking of them. From there Luke goes on to tell us that this maddened them so, that they are determined to send out Spies to trap him, and deliver him to the Governor. This is information that only a Pharisee would have been privy to.

23. In 22:6, Luke tells us why it was necessary for the Pharisees to covenant with Judas to betray his master, and that was so that He could be taken in the "Absence of the multitude." When no one was around. Only Luke makes this connection, and again, this is something that he had to have learned from a Pharisee.

24. Now, in Luke 22:19, we have the most compelling proof that most of Luke's Gospel comes from a pharisee, and also who that pharisee was. You see, the three other gospels basically follow the same pattern and words, when referring to the Lord's Supper. Matthew, Mark and John all record that Y'shua would drink of the fruit of the vine with us, in the Kingdom. However, Luke omits this very touching and dear statement. Why? Note also this, and check it out for yourselves. Luke is the only writer who tells us to partake of the Lord's Supper, "In Remembrance of Me." This is important, because Luke was not there! This statement had to come from someone who 'was there'. However none of the other three record these words. BUT, in 1 Cor. 11:24, where Paul is laying down the proper order of the Lord's Supper, he tells us that we are supposed to partake of it "In Remembrance of Me." The same as Luke. And if you will look earlier in that same passage, you will see that Paul makes the statement that he did not receive this information from mortal man, but that he received it from the LORD Himself. Hence, he didn't get it from Luke, but Luke got it from Paul! And I would suggest to you that Paul had indeed celebrated the Lord's Supper with the Lord Himself, during which the Lord broke the bread and poured the wine and handed it to Paul and told him to do this in "Remembrance of Me." And this is the exact scenario you have in Rev 3:20, where Y'shua says that whoever opens the door will sup with Him. Paul did so, and passed that information on to the Gentiles and to Luke who added it to his Gospel. And some think that this is a type of the communion of the 144,000 with the Lord during the tribulation.

25. Luke 22, in that garden, only Luke records for us that the Lord sweat drops of blood. Why didn't any of the other writers record this, especially John? Why, because they were sleeping,

and when they awoke it was dark, and they would not have even seen the blood that was probably still on Y'shua's face. Then they fled. But someone was there in the arresting crowd, who saw the blood when the torches showed on His face, and he remembered that event, and when he got the chance, he asked the Lord about it and the Lord told him. What else explains it? And along these same lines, only Luke tells us that Y'shua healed the ear of the high priest's servant. Again, this probably took place after the disciples fled, and only his captors would have observed it. One of whom was undoubtedly Saul of Tarsus.

26. Now, here we have another interesting scenario. In Luke 22:61. I should say first off, that if you want an interesting study, then read all four gospels accounts of the trial, and try to figure out where everyone was, and what was said when, and where, and you will come up with some really intriguing possibilities. (Hint, Mark, Peter's nephew, who fled naked from the scene of the arrest, later worked his way to the temple and climbed up on the roof of the high priest's house. One word shows this. See if you can find it.) But for our purposes, Luke is the only one who records that when Peter betrayed Y'shua the third time that, "The Lord turned and looked at Peter.". Why is this recorded in Luke? I can assure you that if Peter had made eye contact with the Lord at that moment, that he would have remembered it, and it would have been recorded in the Gospel of Mark. But Peter had his back to the Lord, which is the body language that affirms the denial. And while thus standing and warming his hands at the fire, one comes and confronts him and says, 'you are one of his disciples, cause your accent is Galilean'. The person who was confronting Peter, would have been facing our Lord. And when Peter denied Y'shua the third time, he and Y'shua and the Confronter all would have heard the rooster crow and the person confronting Peter would have seen our Lord turn and look right at Peter. And this person told Luke about it. To me it is obvious that it was Saul of Tarsus who confronted Peter at the denial of Christ, because it was Paul who later confronted Peter when he 'denied' the Gentiles when the Jewish Christians showed up. It was easier for Paul that time, cause he had already confronted Peter on another occasion.

There are a few more that I won't include here, as these last three are pretty much the best of them. I was going to end my post here, but while I was finishing up my study on this, another concept jumped out at me which was totally unexpected. So, some of the remaining points will be included in the next post. But they are not to support this Theory, that Paul was involved in all of this. It is to support a kinda shocking possibility.

In Acts 6 we learn of a Synagogue called the Libertines, that was originally from the area of Asia. From the names given, we can know that this is the same area that Saul of Tarsus came from, and hence he was probably a member of this Synagogue. The name Libertines, means "Freed Men" and hence, this was probably an 'Exclusive' Synagogue, the members of which had either purchased their Roman Citizenship, or had been born free, as was Saul of Tarsus.

Stephen ends up getting in an argument with them, concerning the Temple, which is the exact same Conflict that occurred with Y'shua (Matt 26:60-61), so it is very possible that some of the 'false' witnesses, came from this very Synagogue of the FreedMen! They almost assuredly were

rubbing shoulders with politicians on both sides, and this explains one way in which Saul became a Student of Gamilel, as well as his being a gifted student.

Stephen gives his testimony, during which he touches upon the New Covenant with the words "Uncircumcised in Heart" and brings them right back to the subject of the Temple, and then calls them the den of serpents (more or less) that killed the prophets, just as Y'shua had done! They stone him, he asks Y'shua "Not to lay it to their charge" he beholds the Son of Man standing on the Right hand of God, asks the Lord to receive his spirit and then gives up the Ghost. The murderers lay their garments at the feet of Saul who consents to the stoning!

Now, I originally left this here, a couple of years ago. But now, I am convinced that there is more to this than meets the eye. You see, there are some things that are recorded in the gospel of Luke and not in any of the other Gospels, that Paul himself couldn't have known, unless someone told him. These I will briefly list below, and then I will tie all this together.

You see, only Luke records for us that Y'shua commissioned the Seventy disciples. The 12 didn't think this important enough to include in their accounts, but someone who knew Paul thought it important enough to tell him about it, and he then told Luke. Legend has it that Stephen was one of the Seventy.

As well, only Luke records that Y'shua commended His Spirit to the Father, in much the same way also, Stephen committed his spirit to our Lord.

Only Luke records a detailed account of the two who journeyed to Emmaus in the night. What are the odds that it was Stephen and Philip?

Think about this for a bit, and ask yourself something. Just why did Stephen get into an argument with the FreedMen? The answer is obvious and heartrending at the same time. The obvious reason is because Stephen was a Freed Man himself. Why did they lay their garments at Saul's feet? I always assumed it was because he was the 'leader', but there is another possibility. Saul was Stephens friend! That is why Luke made a point of stating that Saul consented to the stoning.

This explains the fury of Saul at persecuting the church. He blamed them for 'deceiving' his friend which led to his death. This also shows even more exactly why everyone was afraid of Saul, if he was indeed Stephen's friend.

Stephen told Saul about the commissioning, and about seeing the Lord Resurrected on the way to Emmaus.

If you look at the reverence that Paul has for Crowns in his writings, you will see this better, for this is what Stephen means. And Paul almost always links the reception of a Crown to persecution.

Paul's Theology (which most consider the deepest) concerning the New Covenant, being written on their hearts, comes right from Stephen! None of the other writers of the New Testament go into this subject like Paul does, and he got it from Stephen! (Acts 7:51, Rom 2:23-29, Deut 30:6 and Jer 31). This shows you the level of education that Stephen was at. He was on the same level as Paul, before Saul got saved!

To further show that this is more than just trying to make up for his part in Stephens death, let me close with this:

Late in Paul's life, after he had fought the good fight, he said he was ready to be offered (11 Tim 4:16). He then goes on to say that at his first defense, he was alone and no one stood with him...Then, he pauses and reflects upon another time in the distant past, when another one of Y'shua's disciples Stood Alone, and was stoned for his faith. And he remembered the prayer that Stephen said for Saul...so he continues to Timothy, "May the Lord not lay it to their Charge." He quotes his friend Stephen, almost word for word.

And I can just bet that when Paul was ushered home, that there were at least two people standing for him.

Editor's Note : September 26, 2007 : It is also very possible that Stephen was actually Paul's Brother.



The Rock

David Hill 9 Sep 2003 The Rock

And Y'shua answered and said unto him, Blessed are you, Simon Barjona, for flesh and blood have not revealed this unto you, but my Father which is in heaven. And I say also unto you,

That you are Peter and upon this Rock I will build my church and the Gates of Hell shall not prevail against it. And I will give unto you the Keys of the Kingdom of Heaven and whatever you shall bind on earth shall be bound in heaven and whatever you shall loose on earth will be loosed in heaven.

Many have a mistaken view of authority in the Word of God, and in embracing these wrong views, they inadvertently undermine their own authority for ministry in God's Kingdom. God's authority is transferred in the Spiritual realm by public ceremonies and with physical contact between the giver and receiver of this authority. This is true of blessings (Jacob to Joseph's sons), anointing of Kings and Priests (Moses to Aaron and Samuel to David) and in one case among the prophets (Elijah to Elisha). This public ceremony was consistently carried into the New Testament, with the laying on of hands to commission people to the ministry (note the breathing of Y'shua to the Apostles and the ordination of Paul and Barnabus). God does everything decently and in order and this transferral of Authority is also carried over into the Atoning Sacrifices in which the "authority" or "power" of our sins were transferred, originally, to the animals and then perfectly to Y'shua. It is not our position in the Church or Kingdom to deny this principle or reject it or ridicule it for it is a principle of transferral authority that God ordained and commanded.

The Protestants, in their hatred of the Catholic Church, utilized an argument that is not Scriptural, that led to Theological error and, in the process, undermines Ecclesiastical Authority.

Their exegesis of Mt 16:18 is founded solely upon their hostility to the Romanish Doctrine and, because of this, is unreliable especially when, to accomplish this, they break several well known principles of Hermeneutics.

For instance, one well known and acknowledged rule of interpretation is to understand how the hearers understood his words. Thus, the Protestants make much of the Greek, and totally disregard the fact that these words were spoken in Aramaic in which there is no difference between Rock (Petros) and rock (petra). There is no stone and Rock (or boulder), but all is simply rock.

Second, they totally disregard the Scriptural interpretation of types and supply their own. The typology of stones is almost everywhere in Scripture (if not everywhere), used by people that God is building into a spiritual temple (see use of "bar" in Hebrew with its suffixes). They then lay aside this Scripturally supplied typology and apply it, not to Peter, but to his Confession.

They totally ignore the principle of not forming a major Doctrine from one verse, and brush aside the Scripturally recorded fulfillment of Y'shua's words that Peter was used by Him to build the Church among the Apostles (Acts 1), upon the Ten Tribes (Acts 2), upon the Samaritans (Acts 8) and among the Gentiles (Acts 10) before He sent Paul to them. And even the ordination of Barnabus and Paul (Acts 13) can be traced back to Peter (Acts 4:36).

They even misunderstand the Greek which many of them claim to be Masters of, for, the only reason for the difference between Petra (feminine) and Petros (masculine) is solely to take a noun and make it into a name. The exact same process is fulfilled in Pao and Paulos.

They throw out the original Church teaching on this, which recognized no such difference in these two words because, as the first rule of interpretation (which they also break) which led to the original Church Doctrine is that the simplest (contextual and literal) interpretation is assuredly the correct one. They spiritually apply the rock to a concept and not to Peter as our Lord obviously did, as the description of the New Jerusalem will easily verify which tells us the Apostles are the Foundation Stones of that Heavenly Edifice.

So, in forcing their interpretation from one verse, they must break six major principles of sound Biblical Interpretation solely in reaction to the Romanish Doctrine. The proof of this latter statement is simply seen in the fact that this teaching (Peter is just a pebble and his confession is the Rock) was not recorded anywhere in Church History until the times of the Reformation.

So, like it or not, regardless of the errors of some in this regard, there is an Ecclesiastical Succession, if you will, where Authority from God flows out to His people in direct succession. The position of the Apostolate was solely for the founding of the Church as Y'shua specified, but the Authority that he gave them subsequently passed to all the Church.

And thus, when we undermine the Rock or Foundation of the Church, we weaken our own positions of Authority. And this actually explains the dysfunctional condition of the Protestant World today and the fact that there are about 60,000 different Protestant Denominations currently on record. And until this condition is dealt with by the Protestants, most of their 'ministries' and individuals will remain impotent in their commission and that is why, today, thousands of Protestants are, literally, losing their faith.

I repeat: If we all tried to be more like Peter instead of belittling him and the other Saints, perhaps, one day, we also might walk on water.

Editor's Notes : May 9, 2010 :

Concerning the Catholic's View of Apostolic Succession, we can throw out the Protestant view for a couple more reasons, not the least of which is because I have proved that, in fact, the Protestants are the Nicolaitans of the book of Revelation who, like Korah, rebelled against God's Priesthood.

Be that as it may, the point is that the Catholic view is exactly the same as the Orthodox, Anglican and the Oriental and that being 2000 years old and includes, to a certain extent, their understanding of said Apostolic Succession and the vicarship of the Priests or Bishop or Patriarchs.

The only thing that the Catholic Church got wrong was in trying to Lord it over the rest of the Churches and the Gentile nations but this was a product of the social environment of the Dark Ages and, in fact, was symbolized or its occurrence was set in motion, spiritually, when Pete lobbed off the ear of the High Priest's servant (for, really, Heresy and Apostasy when you think about it, as well as presiding over the death of Ananias and Sapphira - guilty of Blasphemy for Lying to the Holy Spirit) which set up, for lack of a better analogy, a kind of spiritual resonance which ended up being played out during the Church's subsequent history, by Rome who went about killing Heretics and Apostates and Blasphemers even though some of them probably were not - i.e. some of the Orthodox and Orientals. One must qualify that by also pointing out that each and every Christian denomination on the planet has persecuted other denominations and religions at one point or another and, certainly, the Catholics don't have a monopoly on bigotry.

The Catholic understanding of the Infallibility of the Pope is denied by the latter two groups however, I have shown that in the case with Caiaphas the Holy Spirit did in fact speak Ex Cathedra (literally from the Seat of Moses when Caiaphas said that it was necessary for one man to die for the people) and, further, both these latter groups consider some of the Church Councils in the past to have been a form of Ex Cathedra. I am not saying, emphatically, that the Catholics are correct in their understanding, only that the Holy Spirit could speak from the Pope Ex Cathedra if He so chose.

Now, what the Protestants won't tell you, and which I finally had to learn from the Catholics, is that the speech about Pete being the Rock occurred in Caesarea Philippi which contains a huge cliff (pictured at the top of this post) and Y'shua was comparing Peter to that thar very cliff - that ain't no pebble, homie.

Finally, I just remembered this while I was editing another post. Y'shua's answer to Peter - if you are a literalist - implies (actually requires) that Peter (and possibly the 12 and maybe a whole host of his disciples) will be alive and on the earth at the time of the Return and that, therefore, Uncle Pete became immortal via the Eucharist - and you, yourselves, as those who wait for their Lord to return from the wedding - isn't that, like, called a Double Imperative or something like that?

How do ya like that for Biblical Hermeneutics, hey!

The Son of Consolation

And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the Son of Consolation,) a Levite of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet.

I wanted to submit some information that I feel shows that the writer of the book of Hebrews, contrary to popular opinion, is Barnabus and not the Apostle Paul.

It probably isn't that critical for, ultimately, the book was written by the Holy Spirit regardless of human authorship. However, in all fairness, the true authorship should be recognized by the Church, and credit given where due.

There are three primary sources for establishing the correct view and each one, in and of itself, carries enough weight to warrant another look. But taken altogether they make the case as solid as can be this far into the future from when it was first penned.

The Sacred Testimony

The oldest record that we have of the authorship of the book comes from Tertullian (2nd cent AD) who stated that the author of the book was Barnabus. Considering that he lived only two hundred years after the writing of the book, then his testimony is much more weighty than that of Scholars who lived two thousand years later, and who are trying to prove a preconceived theory of the authorship.

It would be like me saying Thomas Jefferson wrote the Declaration of Independence and then, eighteen hundred years later, scholars questioning that and saying that they really think George Washington actually wrote it. Though many people would like to think that Washington as the father of this country was actually the writer of that letter, the truth is, he did not. The more ancient the source, the more weight the testimony carries.

The Secular Testimony

When secular science is in accord with the facts, then its testimony bears important weight in and of itself, primarily because it is unbiased and, therefore, should be welcomed and not rejected. The authors of the book "Kourion" (the ancient name for Cyprus) have presented much circumstantial evidence that strongly indicates that Barnabus is the author.

Unfortunately, I don't recall their names [1], nor the details of the information, but for those interested they can research this avenue (look under Barnabus in the index) which will not disappoint them.

When I get some time I will research that again and post their points here. But, one of the main points, if memory serves, is that the Islanders themselves have ancient traditions as to the authorship of that letter. Many people are unaware of the fact that Barnabus went to Rome and founded that Church there before either Paul or Peter and that he also founded the one in Alexandria with John Mark, I believe.

The Scriptural Testimony

By far, however, the strongest evidence to the authorship of the epistle is from the Scriptures themselves. It is obvious to me that a casual reading of the book will make one very obvious point that is strongly in Barnabus' favor, and that is that the author of the book was intimately

acquainted with the Priesthood in Israel. In other words, this book could not have been written by a Pharisee (as was Paul) but must have been written by a Priest, as Barnabus was as the verse at the top of the post points out.

Though the theology is as deep as Paul's, it still has the touch of a Levite to it, and not a Lawyer. The similarities with Paul's writing is easily accounted for when we realize that at the very beginning of Paul's ministry to the Gentiles, Barnabus was his fellow laborer and the Theology that Paul presents to the Gentile Church was developed between the conversations that he undoubtedly had with Barnabus concerning the life of Messiah and the call to the Gentiles. They developed their own peculiar theological positions together, and thus the correspondences between the two.

This can actually be emphasized by the fact that when Paul first started out it was by denying the Divinity of Y'shua and then, when he got saved, he retreated to the Pharisee's understanding that, at the ascension Messiah will become "The Son of God" and Paul concluded that was when Y'shua became divine and this comes out in his speeches in the book of Acts, if memory serves. However, by the end of his ministry he had realized that, in fact, Y'shua was God by conception and birth and pre-existence, as he testifies in the letter to Phillipeans. Barnabus, on the other hand, proclaims from the beginning the belief that Y'shua was the Son from birth cause the Levites were not hung up on the theology that the Pharisees were. This shows the difference in authorship of these epistles.

Thus, taken altogether these three points make the case for Barnabus as the author of the book of Hebrews. I also wanted to point out that, in my opinion, Barnabus (as described in the above verses) thus possibly becomes a type of the Male Child of the Book of Revelation, and thus not surprisingly focuses on the High Priestly Ministry of Y'shua Messiah. And in doing so adds some insight to his being the Son of Consolation.

1 Kourion : the search for a lost Roman city, David Soren and Jamie James, Anchor Press, New York, 1988

The Metal of a Man

Whosoever shall lose his life for my sake and the Gospel's the same shall save it. Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he comes in the Glory of His Father with the Holy Angels. Verily, I say unto you, that there are some that stand here who shall not taste of death ere they have seen the Kingdom of God come with Power.

In keeping with the theme of my recent post on Peter (The Rock) I wanted to point out some things concerning his nephew John Mark (who, some scholars believe, is the Young Man of Mk 14:51). Many Theologians make disparaging remarks concerning him, 2,000 yrs after the fact, who were not there, and who don't know the reasons for Mark's departure from the Missionary field (Acts 15:36).

First, let us look at the metal of this young man. Many are quick to point out that he fled away from the scene of the arrest (as did all the disciples after Y'shua made it clear to them that he did not want them to fight for him at that time - Mt 26:52-54). But what they do not ponder (Lev 26:21b) is that after the other disciples fled, John Mark still "followed him" (Mk 14:51), which, when the soldiers saw and then tried to arrest him, only then caused him to flee. This makes me wonder if there are any other events in the Lord's life where John Mark might have followed at a distance, out of curiosity - see final comment on this at bottom of post.

However, that is not the end of the story of that night for John Mark.

We know from John (18:15-16) that only he and Peter were brave enough to enter the Den of Vipers itself, in order to find out what would happen to Y'shua. But, there is one other "fit man" who didn't have the prestige of John to enter the High Priest's house, and didn't arrive soon enough, as Peter, to be ushered in by John ("My uncle would have told me to go home anyways"), so what's a young man to do but climb up on to the roof of the High Priest's house, under cover of darkness, so that he could eavesdrop on the proceedings. And, if you will compare the accounts (Mt 26:69, Lk 22:55,62, John 18:15-16, Mk 14:66) you will see that the other three Gospels describe Peter's position as "at the door without" and "in the midst of the hall" and "without in the palace" and that when he left he "went out" and "out into the porch" all of which are descriptive of the Temple mount area itself, with the Priest's quarters, as a flat open expanse in which the ministry occurred.

However, John Mark, while caught up in remembering the events of that night, specifies that Peter was "beneath in the palace" and the only way he could have made that statement was if he was above on the roof of the palace. And that is why he records the false witnesses brought against Y'shua (14:55-59) which is only repeated, in an abbreviated form, in Matthew's Gospel, which leads to the conclusion that Matthew received this account (at the time he began compiling his Gospel) from John Mark. John, of course, wrote his own account being outside the room itself and would have missed some of the events that transpired. Peter was outside and probably only received bits and pieces of the hearing. Luke, assuredly, received his account from Paul (see Saul of Tarsus at URL below) who was, at this time, confronting Peter by the fire, and Matthew, of course, was not there. Thus, only John Mark overheard the presentation of the witnesses and passed that information on to Matthew.

This, now, brings me to the point of this post.

It, apparently, has never dawned on any of these Couch Potato Critics that, in the process of ministering to Paul and Barnabas (possibly a thankless job from his perspective - "Let him who would be greatest, be servant to all"), and hearing the New converts asking questions about Y'shua's life and ministry (and especially about his Deity which Paul was still struggling with at this time), and hearing Paul and Barnabas reply, time and time again, to the same questions (and, more likely, the questions they could not answer concerning our Lord because they weren't there for the most important events), caused John Mark to realize that they would need

a written record of the Life of Y'shua that they could take with them on the road and let the fledgling Churches transcribe their own copy from this "Gospel" so that they would have a record of his life and sayings after the Missionaries had moved on. And that is assuredly the motivation for John Mark leaving Barnabas and Saul and returning back to Jerusalem (Acts 13:13) to write this Gospel.

He would need to go back to the other Apostles to fill in the details of our Lord's life that he had missed (the upper room discourse *, the meeting of the 11 with the resurrected Savior etc), and to motivate them with the need to write all of this down because, early on, he saw the needs of the Gentile Churches in this regard. That is why he designed his Gospel in a concise form (as opposed to all others) for ease in transcription of copies on the road and I believe that the manuscript evidence bears this out (i.e. I believe that it is recognized that Mark's Gospel is the oldest and with a fragment of Matthew's being dated circa 40AD places Mark's before that).

He records that the voice from heaven at the baptism (1:11) was directed to Y'shua himself, and Matthew does not, but Luke does. Matthew himself probably compared notes with John and Peter and the other Apostles at Jerusalem when he compiled his account, and Paul, assuredly, must have received the account from John Mark while they were on the road (and thus recorded in Luke's Gospel). This, then, tells us that at some point in time John Mark personally asked Y'shua about that event and that he told him that His Abba had spoken directly to him.

Only John Mark (1:15) makes specific reference to "the time is fulfilled" an obvious reference to Daniel's 70 weeks. Only he records (2:26) the name of the Priest, in faith, for Y'shua emphasized the actions of Abiathar; even though his father Ahimelech was the priest at the time (see The Son of Man); it was assuredly the former, as our Lord indicates and subsequent history shows, who helped out David when he needed it. John Mark, in simple faith records our Lord's words, trusting that he knew what he was talking about ("and my words"), where as the other writers either didn't think the name important, or left the name out because they might have thought that Y'shua had made a technical mistake. John Mark, at the healing of the man with the withered hand (3:5) makes note of Y'shua's emotions (anger and grief) showing his nearness physically and personally with the Lord, as Luke's account (6:11) that of Paul's to these same Pharisees. Only he records the names that the Lord gave the Sons of Zebedee - the Sons of Thunder (3:17), and the parable of the Corn (4:26).

If all of this was given to John Mark by Peter then they probably would have been in Matthew's Gospel as well. That they didn't leads me to believe that John Mark himself wrote down these things that he remembered from the Lord's life. The proof of this is that Matthew records Peter walking on water (14:28), but John Mark omits it from his account (6:50).

He gives us the healing of the Blind man in stages (18:23), and again, feeling the emotions of the Savior (18:38), caused him to remember not only that Y'shua said he would be ashamed of those who are ashamed of him, but that he called them an "adulterous and sinful generation.

Only John Mark (9:14-16) tells us that Y'shua confronted the scribes about what they were questioning the disciples on and gives us a personal insight into the Mind of our Savior in the process as well as the anguish of the father in that same event (9:24). He reminds us of the man casting out demons in Y'shua's name, but who wasn't one of the twelve (9:38) showing that John Mark emphasized with the man over those coveted positions. He, only, records the name of the blind man healed outside of Jericho (10:46) showing, again, that he was more personable, perhaps, than the other disciples.

At least twice (8:33, 11:11) he alone records that Y'shua "looked" round him; at the disciples before he rebuked Peter (to show that they were all thinking what Peter was) and upon the money changers. John Mark realized the power in the gaze of a man who is, not only sure of his position, but who is also sure of who he is as a man (Ps 11:4, Prov 20:8 etc - an interesting topical study), and the power that the eyes can have over people. This is actually more significant, for it was John Mark who tells us that he looked upon these money changers the night before, and then began to cast them out the next day. They had all night to remember the first time that he had done this (John 2:15), and repent; and by doing this, the atmosphere for the following day's events was already set. He only records that God's house is one of prayer "to all nations" (11:17) and that we need to forgive others so as not to hinder our prayers (11:25). And it is John Mark (15:39) who tells us of the respect of the Centurion - a professional soldier - for the "Son of God."

This, actually, sums up this individual called John Mark as even his name proclaims, for in the Hebrew Root Words, Mark means Polished, Sharpened or otherwise (mentally) prepared, as A Sword for Battle or, more precisely, "a Hammer for a Blacksmith" (this is my other Brother Jon Mark). Taken with his first name, which means a Gift, then this is A Weapon Prepared and given as a Gift, obviously to be put to use, and not placed on a shelf on the side unnoticed or unappreciated by the majority.

However, of special notice, is John Mark's account of the Scribe (12:28, Lawyer of Matt 22:35), which is more detailed (for a specific reason) than Matthew's, and which is not recorded by the other two.

This Lawyer came on the scene at the end of the discussion of the resurrection. He perceived that Y'shua had answered the question well, then asked his own question, concerning the Greatest Commandment. This lawyer asked this question for a specific reason and that was to address the real issue of Y'shua's life and ministry (which this person had a problem with), and that was His claim to be God's Son. Y'shua answered the question, as it could only be answered, "to Love Y'hova with all your heart" but he is already one step ahead of this lawyer, for he also states the Second Great Commandment, and that was to love your neighbor. This went right over this zealous lawyer's head (at the time), and thinking now that he had Y'shua where he wanted him, he answered "discreetly" (12:24) that Y'shua had answered with the truth "for there is one God and no other but Him" insinuating that Y'shua could not, therefore, be the Son of God, for that would make two Gods (forgetting that the word "one" that is used in that

passage means united). Then, agreeing with Y'shua's second premise he said that this was more than sacrifice.

This lawyer was Saul of Tarsus (Rom 13:8, Gal 5:14).

Y'shua then complimented the lawyer on his understanding, telling him he wasn't far from the Kingdom but then "answered" (12:35) his "question" about his Deity, with the now famous passage of who David's Lord is. This silenced this Champion of the Lawyers and nobody bothered trying to "trap him" in his words after that.

It is only someone who was close to both of these men, that could have possibly followed this deep theological undercurrent. John Mark knew Y'shua, perhaps, better than the other disciples, in some respects, and he worked with Paul for several years, so he was able to record this very delicate account in such a superb way, showing his own discreteness and position in the Kingdom; so much so that this conversation "between the lines" has been concealed for, basically, the entire Church age (at least I have never heard it explained in this light), much like the story of John Mark itself.

The Lord, even then, tried to warn Saul about the real situation of most of the people that he was rubbing shoulders with, and their traditions that had blinded him to the truth about the Deity of Messiah (which he realized immediately after his conversion when he started proclaiming that Y'shua was the Son of God - Acts 9:20), and which, ultimately, led him to agree to the stoning of Stephen, thus breaking the Second Great Commandment that Y'shua had emphasized to him, undoubtedly, for that very reason.

This account may possibly have contributed to some of the friction between these two, at the very time that John Mark wanted to start writing his Gospel. That Paul recognized his mistake is seen in Paul's commendation of John Mark (2 Tim 4:11) on being profitable to the ministry. This, in turn, reminded Paul to ask Timothy to bring the books but, "especially the parchments" very possibly referring to a copy of the Gospel of Mark. And in so doing he would have passed the scepter to John Mark as he had, in turn, taken it from Peter the second time that he confronted him (Gal 2:11 - Acts 15:35); it was not until after this second confrontation that, through Paul, the Holy Spirit was poured out (Acts 19:6) in Ephesus, as had been accomplished in the past through Peter (Acts 2, 4:31, 8:17, 10:44), and only after this, did Paul himself start performing miracles (Acts 19:11) on the same order that Peter had (Acts 5:15); thus when Paul acknowledged his mistake concerning John Mark, the Scepter of Authority, through this submission, would have transferred to John Mark.

Thus compare Mt 26:58, Mk 14:54, Lk 22:54 - a word for word description by an eyewitness, which shows a common source for this account. The only connection between the Apostles in Jerusalem and the Missionaries in the field (Luke), that we know of for sure, was John Mark who was an eyewitness of many of these things. This indicates to me that he is the source for Luke 22:39-46, which he forgot to place in his Abridged Life of Christ. Notice in vs 39 Y'shua "came out" (contrast with John 18:1) and thus, the person who supplied this info was waiting outside

the upper room for Y'shua to finish his Passover Meal with the 12. Also, note this, in Hebrews, which I have shown was assuredly written by Barnabas, it mentions (5:7) that Y'shua offered up prayers and supplications "with strong crying and tears" to him that was able to save him from death. This is a direct reference to this time in the garden when he sweat great drops of blood, and asked Abba, if possible, to take this cup (death) away from him.

Now none of the Gospels mention the Lord's tears at this time, but it must have come from an eyewitness. And what eyewitness do we know, that went to Cyprus with this same Barnabas (Acts 15:39). Thus, during that time, John Mark told Barnabas that when Y'shua had "prayed more earnestly" that it was to the point of tears. And note (if true) that this means that, even though "their eyes were heavy" that only John Mark watched one hour with the Lord during this greatest trial in our Savior's life. And, along with this, for aught we know, much of the information in the opening chapters of Acts were supplied by this young man to Luke.

Paul (and all the Apostles) then realized what John Mark recognized early on; that souls are saved by the spoken word, but that Churches are built by the Written Word.

Thus notice how the Gospel writers start their accounts. Matthew says, "This is the Generation of Jesus Christ," John says, "In the Beginning was the Word," Luke, who came on the scene later specifically says that "Many had taken in hand" to write these things down and delivered them "unto us," but Mark emphatically says, "The Beginning of the Gospel of the Lord Jesus Christ the Son of God" while speaking by the Spirit. Mark's Gospel was the first one written, then Matthew's then John's and finally Luke's.

And, if all of this is the case, it further shows us what John Mark was like, for he was so sure of the correctness of his decision, that he stood up to Paul, and would not back down from God's calling on his life. I believe he made the right decision and the Church has continually reaped what he first planted and watered, for the last 2,000 years ("The First shall be Last and the Last shall be First").

So, we should, perhaps, be more careful in our comments on The Heroes of our Faith, lest we be found slandering the Saints of the Lord Y'shua bar Y'hava.

Editor's Note : December 21, 2021 Anno Domini : To set the stage for the rest of this biography I wanted to mention that I used to have a post on Luke called the Master Historian which I can't find anywhere, unfortunately, and also, since I wrote this bio, I have realized that Luke got some of his info from Barnabus who, in turn, got it from James, the other son of Thunder and, thus, it was James who stayed awake all night at the Mount of Transfiguration and again in the garden and saw the Angel on that occasion (and possibly saw Theoferrum) and, it would appear, that James was John Mark's 'Mentor' of sorts.

Concerning the Upper Room Discourse that night, I have just completed some research on the Lord's Supper, contained in the post at the URL above concerning the Passover Meal, and I have found that this was assuredly a Peace Offering Meal that preceded the Passover Meal.

During this meal a Servant would bring in a basin so they could wash their hands and at that same time a servant (probably the same one) would sweep the floor. I believe that it was at this time that Y'shua, instead of washing his hands, washed the disciples' feet. In doing so, in a way, he would have been saying to the servant who swept the floor that, not only did he wash their feet because they needed it, but so that they would not dirty the floor that the servant just cleaned. Again, this brings out his own admonition that he that would be greatest should be servant to all. Now, some scholars state that the Last Supper occurred at the home of the father of John Mark (so Edersheim) and it is my contention that the servant who brought in the water basin and who subsequently swept the floor was none other than our man John Mark.

So, if you compare the Gospel accounts, you will see that there is some information in Luke that is not recorded in Matthew's Gospel, even though Matthew was at the very table that night. Luke records that the discussion actually arose at that very meal about who would be greatest among them and Y'shua actually responded that they should consider themselves as "the youngest" if they wanted to be great, and as a "servant" to the greatest who actually ate at the meal while the servant served.

Y'shua was actually using John Mark as an example to the disciples while he was right there in front of them sweeping the floor and waiting on them hand and foot.

Here we actually have two parts of the conversation that Mark overheard. Like Matthew, Mark records the conversation with Judas which he probably heard when he brought in the water basin and started sweeping the floor, for this occurred just after the Blessing of the Bread at the Main Meal and before the Blessing of the third Glass of Wine. Then, this second bit of conversation that John Mark overheard was when he was actually sweeping the floor.

What the implications of all this is, assuming this to be true, is that John Mark is the greatest Apostle.

In reference to my comment in the second paragraph at the start of this post, I get the impression that John Mark actually followed Y'shua and the disciples from a distance when they went up to the Mount of Transfiguration which Peters has stated was a prefiguration of the Return and re-establishment of the Theocratic Kingdom on earth. He points out that, with Y'shua as the King, the Glorified Saints were represented by Moses and Elijah and the mortal Saints by the three Apostles but I don't recall if he made an additional observation and that is that the Heavenly Army would also have been represented with, assuredly, Angels unseen surrounding the Mount and, if so, that the Earthly Army would also have been represented in some way.

It also may not be coincidence that the Apostle Peter then links the Transfiguration with the Rapture (when the restraints will be removed) when the Day Star will arise in the Churches heart when he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Y'shua Messiah, but were eyewitnesses of his majesty. For he received from God the Father Honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this

voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; where unto you do well that you take heed, as unto a light that shines in a dark place, until the day dawn, and the Day Star arise in your hearts."

This was actually the turning point in his ministry for the leaders of the nation had made it clear that they would not accept him as their Messiah and he began to openly teach his disciples about his approaching death subsequently resulting in the postponement of the Kingdom for the last 2,000 years with its resultant Restraining Ministry of the Holy Spirit. In other words, up to this time, the Kingdom was Nigh, but after this point in time, it was no longer near them and hasn't been since that time.

Almost as if Time has been standing still for 2,000 years.

And so it is that the Babylonian Tree and its Branches were to be 'cut off' (almost implied in Peters desire to build Tabernacles at that time for they built them out of tree branches) and the restraining band placed around the Stump and this was assuredly a result of the pouring out of the Spirit recorded in the Book of Axe. The point that we are interested in is that the restraining band was made of Iron (Roman) and Brass (Grecian) which is referring to the Gentiles in some way and thus it is that the Spirit was first poured out on the Gentiles under the authority of the Roman Centurion. This was hardly coincidence and thus it is when one reads the History of the Church by Eusibius that on many occasions there were exploits of one kind or another that were performed in the Roman Army by the Christian Soldiers.

This restraint by the Church of the Babylonian System can actually be seen in the events that immediately preceded the Transfiguration for, after the denial by the leaders of the nation, Y'shua asked his followers who they thought he was resulting in the Confession of Peter that earned him his nickname to which Y'shua added this very process of Binding and Loosing which was then, subsequently, also given to the Church, and believers (Matt 18:18), in general.

One other point of notice, before I bring all this together, is that this event occurred during the Night which is a predominant typology of the end times upon the breaking of the Bands ("In that Night there shall be two men in one bed; the one shall be taken and the other shall be left").

What is significant, for the purposes of this Editorial Note, is that Y'shua stated that some of the people who were standing in the crowd before his ascent of the Mountain, would not die, but would see the Kingdom itself established in power.

Thus, the Beloved Apostle John and the Greatest Apostle John Mark could very well be the fulfillment of that prediction where John would symbolize the Earthly Saints and John Mark would embody the Earthly Army.

And, so it is that it was on that very Mountain, in the Shadows of Time where he was watching, that I met with John Mark the first time, in the spirit, and which actually resulted in this very post.

I know a Soldier when I see one.